

# NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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"LIGHT! MORE LIGHT STILL!" -- GOETHE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

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## Phenomenal & Philosophical.

For the New England Spiritualist.

### JAMES WOODS, THE DEAF-MUTE MEDIUM.

MR. EDITOR:—Under the head of "Spiritualism in Lynn, Nos. 8 and 9," the *Courier* has published two long communications from Addison Davis. They were designed to show that Woods, whose name appears in the caption, was an impostor, and feigned even to be deaf and dumb. Whether the evidence furnished in those articles established such an imposition, the public must decide. Although we might, successfully perhaps, controvert by argument and evidence many of the positions there supported, we design to make this communication not entirely controversial or argumentative, but simply a statement of what we have learned of the history of its subject, and of what we have witnessed of the phenomena coming through him.

We do not pretend to know any thing of the many occurrences at Lynn, in which Mr. Woods is said to have participated. We do not know but that Mr. Davis and his coadjutor, Mr. Goodell, actually told as many falsehoods as are imputed to them, and used all the other deceptive means to inveigle young Woods which they claim to have used; and yet I must say that I do not believe they ever succeeded in making him sing a "solo," or one line of a hymn, "pronouncing the words with distinctness, and quite a rich brogue." I know Mr. Woods is really deaf and dumb, and as such he could never with distinctness utter articulate sounds, or sing in harmony with others. He could, it is true, make both guttural and nasal sounds, and a man without music in his soul might call this singing.

Mr. Woods came to Boston in the fall of 1854. He was then an entire stranger in the city. On the morning after his arrival, I accidentally met him in a store, and learned that he had announced himself as a deaf-mute and a medium.

After a brief conversation by means of his slate, I invited him to go with me to a more private place. This I did in order to ascertain something definite as to his character and claims. His own account showed that he had just come from Springfield, in this State, where he had been residing for some months, and was acquainted with Mr. E., a respectable citizen of that place, and a friend of mine. I asked Mr. Woods on the slate, (and here let it be understood that all conversation was held in this way,) if it would not be well to write to Mr. E. for some kind of certificate or introduction. He earnestly besought me to do so. I accordingly wrote, and in reply was told that James Woods had been residing there, and had given evidence of peculiar powers as a medium; and that he could, though deaf and dumb, when in the abnormal or trance state, fully comprehend what was said in his presence; and that a person who had known him at his birth in England, had declared he was born deaf and dumb. I was further told that he was poor, and worthy the attention of the charitable and such as were investigating spiritual phenomena.

Before the receipt of this information, however, I had observed enough to satisfy me that he was honestly a deaf-mute, and possessed certain qualities not common among men. Within one hour from the time I first met him, he had accurately indicated the ages of three children I had lost; and at other interviews immediately following this, he gave their names, and the diseases of which they died. All this was done under circumstances which seemed to preclude the possibility of his having obtained the information through any ordinary source,—there being, I believe, not one person in Boston, outside of my own family, who knew all these facts.

Allow me to explain the peculiar manner in which, so soon after our introduction, he signified the ages of my children. I had asked him at first, what kind of medium he was, when he said, a medium to test the actual presence of spirits. Without any expressed wish on my part, that he should then give an exhibition of his mediumship, he soon began to show symptoms of trance. Spasms, or "jerks," as Mr. Davis calls them, and the same stentorian breathing which he describes, were manifested. The unpleasant sound of his breathing, I afterwards noticed, was rather common when in a natural state; and this I took as evidence of his being really deaf. Soon his eyes were closed; then seizing my hand, he placed it on his own head, and then directed me to count aloud. I did so, but without knowing the object or purpose. I counted moderately until I reached nineteen, when he suddenly started, thereby displacing my hand from his head, and struck the table at our side with both his hands and with great violence. This of course cut short my counting; but soon he replaced my hand and again asked me to count. On reaching five, the same violent interruption occurred. A third time I was stopped at two. At this moment it occurred to me that the numbers thus indicated represented the ages of my lost children. He soon returned to his normal condition, and then asked me what had occurred. I told him he had marked the numbers, 19, 5, 2, which corresponded to the ages of my spirit children, and as such were correct. He seemed much delighted at his success, but seizing the pencil, he hastily rubbed out the 2, and substituted 13, which was nearer the true age of the youngest, though I had admitted the 2 to be correct,—the child being just sixteen months old when he died. Their names and diseases were afterwards given with equal accuracy—as already stated.

At another time he unpreparedly came into the presence of my wife, who having heard of his powers,

asked if he could tell anything of her friendly spirits. He went immediately into the trance, and replied, "There are three Josephs here." It is true she had lost two brothers, one born after the death of the other, and both dead over thirty years; and also one child, and all of the same name. We, of course, could conceive of no common means by which he could obtain a knowledge of this very peculiar fact.

At another time he attended a sitting at the house of a respectable and wealthy citizen of Boston, where he entered a perfect stranger to all present, except myself, who had secured his attendance. A young lady medium had been having the raps, prior to his arrival, which took place late in the evening, on account of his being unable to inquire his way to the place. Without an introduction, or any announcement of what had transpired, he immediately let us know that he had discovered the young lady to be a rapping medium, and after apparently listening a moment, with his interior ears, to those raps, he rose, took my hand, rolled up the sleeve, and putting himself in the knowing attitude of a doctor taking the diagnosis, he began to feel my pulse. He examined my tongue, and in a pantomimic way compounded and administered a dose, and lastly went through the whole operation of venesection. He then declared the spirit of the father of the young lady had controlled him in those manifestations. Her father was formerly a physician of this city, and at that time not long deceased. Now I know that Woods had never seen that young lady and knew nothing of her or her connections. Then why should he thus imitate a physician, and declare it was the spirit of her father, of whose death he must have been ignorant? Why did he not say it was the father of some other one of the dozen or more who were present, but whose fathers were not physicians? Was it one of those lucky coincidences so often adduced to explain what is otherwise inexplicable?

Many other mysterious announcements of similar nature (for this was his forte) were made at each of the interviews alluded to; but it would require too much time and space to specify them all. I shall therefore introduce but one more; but that, I think, will be found more striking than the others. This occurred in a private family, and in the presence of six persons. Among them was a middle-aged lady, entirely unknown to Mr. Woods, as we all very well knew, and who became, for the time, the principal recipient of his wonderful communications. Let me here say that his announcements were generally quite abrupt, sententious and disconnected; given first to one and then to another, and to each unexpectedly and without solicitation.

With the usual jerks, hard-breathing and closed eyes, he spasmodically seizes the pen, rapidly scrawls a brief sentence and passes it to some one present, to whom he seems to know it is applicable. Soon another sentence will be passed to another, and so on, sometimes, however, giving several in succession to the same person. Among others thus distributed at the time last mentioned, was one thus,—*"Who fell off the fence?"* This was given to a lady, who, on reading it, burst into tears. Her husband explained by saying her mother was killed by falling from a fence. Next,—*"A died of a fever,"*—given to a man who had lost a son of that name, and by that disease. Again,—*"Three husbands in the spirit-world,"*—given to the middle-aged lady, who still appeared youthful enough to be considered a good candidate for three more marriages, rather than so many times a widow, as indicated in the sentence. But she nevertheless admitted that she had had three husbands, all of whom were in the spirit-world. The next, to the same lady, was,—*"Three children there too—two infants, one adult."* In great astonishment she admitted the truth of this also.

After a time she received still another, written in the following manner. First, with great spasmodic effort, the name, "Ann," was written,—then a pause—more spasms, and "catching hold of his teeth," as Davis says, and then *"Mary"* is written on the left of "Ann." Other jerks and more snoring, and *"Barnes"* is written on the right, now forming the connected name, *"Mary Ann Barnes,"* and following it, *"name of adult child;"* and it was the name of that child. Again, "Your last husband gave me that name." "My last husband," said the lady, "was the father of my lost Mary Ann."

Now can any one tell how Woods, without the power of speech, could acquire such a knowledge of these numbers, names and facts, except through the interference of some outside intelligence, and that, probably once connected with the facts? Say, if you please, it is clairvoyance or thought-reading; but do not be so silly as to attribute such things to the trickery of the simple medium.

The foregoing relation of occurrences transpiring under my own observation, together with the statement of my friend in Springfield, I offer as evidence of Mr. Woods's honesty, and his possession of a power to describe incidents and events connected with those in the spirit-world, without having acquired a knowledge of the same by any ordinary human means. The question of honesty is, at present, the important one to be decided. To this question, it is irrelevant to show that certain persons circumvented the poor mute by deception and artifice, or frightened him by threats, and compelled him, through fear of persecution or prosecution, which he, a poor foreigner without speech, was so illy qualified to defend, to leave the town. It is irrelevant that Messrs. Davis and Goodell were arrested for an assault upon him, and were acquitted, because Mr. Bufum's testimony showed he had never seen a table move without contact. Woods swore that "he never heard or spoke a word in his life;" and that testimony stands

unimpeached, notwithstanding all Mr. Davis has said in reference to it; and backed by the evidence of such a man as my Springfield friend, and a host of others if required, it will stand good in spite of all the quibbling efforts of Mr. D. to invalidate it.

A word more on the subject of the mute's power to hear the human voice or other sounds. Independent of my friend's testimony to this point, I have seen enough to convince me that he really possessed the power, when in the abnormal state, not to hear exactly, but to comprehend the import of what is said in his presence. That certain persons have the power to see without their natural eyes, I consider a well-established truth. I have seen what to me was irresistible proof of it. I can therefore more readily believe there may be those who can hear without ears. But as hearing is the effect of undulations or percussions of the atmosphere on the tympanum, and as in the born deaf the tympanum, or nerve of sensation connecting it with the brain is wanting, it cannot properly be said that such can hear; yet they may interiorly comprehend what is said, and in that way seem to hear: they hear the thought, as it were. So in the case of vision. Seeing is the effect of rays of light falling on the retina. But when the eyes are closed, or when there is no light, this cannot occur. Yet some can see under these conditions; or if they cannot see, they have a power to perceive, answering all the purposes of sight. But if Mr. D., like many others, lagging in the rear of scientific advancement, denies the existence of the clairvoyant power, I am not foolish enough to try to convince him of a clairaudient one.

Before leaving the subject of Mr. Woods's honesty and mediumship, I desire to compare one of the cases above related, with a parallel one recorded in the 4th chapter of John's Gospel; and in order to introduce it as I wish, let me ask if Mr. Davis or Prof. Felton, or any one of that class, who discredit the facts of modern Spiritualism, by saying that its phenomena contravene the known laws of nature,—if they believe in the account related in the chapter just cited, of the interview of Jesus with the woman of Samaria, at Jacob's well?

If they answer in the affirmative, then will I contend, for the following reasons, that they should believe in my relations of the foregoing occurrences. Not that I wish, by any means, to compare Woods with Jesus—for I consider them as very distinct developments of God's will in the human organism,—but to compare the manifestations through the two mediums, and show that if one is entitled to credit, the other should be. They certainly have a striking similarity. They both were made to women, and in reference to their departed husbands;—they both were equally instructive as demonstrative of a spiritual truth, though, in the latter case, for want of speech, the application could not be made. Christ said to the woman, (and I quote from the Book), *"Thou hast had five husbands, and he whom thou now hast, is not thy husband; in that saidst thou truly,"* and this is all that is wonderful in that story. Did his power thus to know a past fact, contravene any known law of nature? If so, reject the story, for God is immutable, and never changes the laws by which he governs the universe. But this announcement on the part of Christ, whom she knew was a stranger to her and her past life, so astonished the woman, that she forgot her waterpot, and the necessity of filling it and carrying it home for domestic purposes; for the account reads, "The woman then left her waterpot and went her way into the city, and said to the men, Come, and see the man which told me all the things that ever I did." Now if Jesus told her no more than is related about her husbands, we may safely set her down as one greatly given to exaggeration. "Yet many of the Samaritans of that city believed on him [Jesus] for the saying of the woman, which testified, 'He told me all that ever I did.'"

So many of the present day believe that Jews in some miraculous way possessed the knowledge of her numerous lost husbands, without ever having for a moment considered that the truth of the relation is entirely dependent on the statement or testimony of that singular woman, whose tendency to exaggerate is so apparent, and whose character for elasticity and veracity becomes questionable from the record itself. There was no witness to the interview or conversation, "for his disciples were gone away to buy meat;" and Christ was never in the habit of publishing his own miraculous acts. It was, as stated, the testimony of the woman alone that gave currency and credit to the tale. And when the disciples returned, *"they marvelled that he talked with the woman."* Was it because she was a Samaritan, with whom the Jews had no dealings? No! for they knew that Jesus made no such distinctions; neither did they, for they had just been to a Samaritan city to trade. Why then did they marvel that he talked with the woman? It must have been either because they knew she was a disreputable woman, or because her manners and appearance proved her to be such. But make the most you can of her character, as a witness to a strange transaction, I shall submit that mine is as good, and perhaps better,—and if so, why shall not my story be believed as well as hers? Hers is in the Bible, and mine is in the newspaper. That is the reason and the only one which a careful view of the two cases can possibly disclose.

Mr. Davis says, at the close of his communications, that Mr. Woods went to Portland, (not beyond the Governor's requisition, if they wished to arrest him for the gross crime of perjury,) where "he did not flourish long before he got into some kind of difficulty, and was put into the penitentiary." This was undoubtedly offered as further evidence of his dishonesty and imposture. But it is slim evidence. Did it prove that Jesus and Peter were impostors, because they were arrested

and imprisoned, and that one of them was executed? Did it prove that Davis assaulted Woods, because he was arrested for the act? But luckily we can show that the story of the imprisonment of Woods is utterly false, and Mr. Davis never had grounds for making the assertion that he was put in the penitentiary. Pains has been taken to ascertain from the proper source that no such person has been imprisoned for ten years last past. The two jailers who served during that period have certified to this fact, and are ready to make oath to it when required. Now we ask Mr. D. to retract, publicly, his statement on this point, or take the chance of being compelled to prove it true if he can.

VERIPHILUS.

### OPINIONS OF A DANISH WRITER ON SPIRITUAL MANIFESTATIONS.

The following letter was addressed by Dirckink Holmfeld, a distinguished Swedenborgian, of Denmark, Europe, to Prof. Bush, of New York. His views are broader and his sentiments more liberal than those of most New Church writers, so far as we have seen. We doubt not our readers will peruse the article with interest. We copy from the *New Church Herald*:

MAYLEVILE, Denmark, June 15, 1857.

DEAR SIR:—I had the pleasure of receiving from you some books about *spiritual manifestations*, and I venture to submit to you some reflections about the use which may be derived from these multiplied, interesting phenomena. Perhaps you would rather wish to know the opinion of people in general, or at least of the New Church people on this side of the ocean; but as I am not sufficiently acquainted with the different views, I abstain from any particular discussion of such opinions of others, and limit myself to a more comprehensive indication of what a few friends, far more entitled than I to judge of experience generally, think about the subject.

Of course, there is nothing more inclined to Spiritualism than the doctrine of the New Church itself, whose apostle, or medium, exemplified the possibility of intercourse with spirits a hundred years ago. The statements of Emanuel Swedenborg are so various and repeated, so illustrative and circumstantial, and so strongly tested by his character and veracity, that the modern reports scarcely could add much that is either new, important, or true. The receivers of his doctrine can thus by no means feel astonished at the phenomena, plainly confirming that man, generally and throughout, is in the society, and under the influence of spiritual beings.

A conscious communication with the denizens of the spiritual and celestial world, is aimed at by Providence; it has, in former ages, been regular, and the source and way of spiritual life and development in different states of humanity, particularly in the most ancient Church. Swedenborg observes that such an intercourse was even enjoyed, in his lifetime, among some tribes in Africa. Thus skepticism in these matters is in no way a consequence of his doctrine and teaching.

True it is, that Swedenborg, whose call as a revelator we do not doubt, but whose authority as a communicating medium is subject to the test of rational inquiry and judgment, repeatedly urges:

1st. That miracles are not the proper way of instruction, nay, that they are generally subversive of the true faith, which thesis is confirmed by every rational consideration.

2d. That communication with the spirits surrounding us in the interior sphere, is most dangerous, at least to those who are not confirmed in the true Christian faith, and that it thus, in the state of humanity which prevailed at his time, was in opposition to the order of Divine Providence.

3d. That the way of progress and improvement for the human species is that of natural good, expanding itself with the development of reason by the instruction of the Word, under the direction of angels and spirits, and the supreme guidance of the Lord, generally without any sensible manifestation of this superior direction any guidance, which would be subversive of its effect.

It is thus quite in order that the receivers of the heavenly doctrines should, to the utmost, be opposed to such manifestations, and as they themselves essentially are not in need of them, and no real use can be derived from them to their benefit, they will, of course, be inclined to avoid the regions which are so contiguous to Erebus, and teeming with spiritual dangers and error.

All this is true, and it has its weight to the sincere receiver of the wisdom from the Lord through his Word. Not a single truth, scarcely any confirmatory intelligence about truth, will be derived from such manifestations, which is not already laid open for him in the archives of the Church to which he strives to belong. The immortality, the substantiality, the immateriality, the infinite organization of the soul, or of the spiritual man, are quite as clear to him, as are the rays of the natural light to the senses. He knows the spiritual world to be the sphere of causes, in its intricate conjunction with the natural sphere, he knows it to be independent of space and time, though space and time are the apparent forms under which even the spiritual action takes place. He knows the equilibrium of the elements of man in the different spheres, and he is aware of the boundless power of fascination and imagination in the spiritual sphere nearest to the natural. He knows that whenever the spiritual conditions of any state of life, or of any phenomenon are actually given in the spiritual sphere, the corresponding manifestation of it takes place effectually in the outer sphere, so we may safely say of him, *"Il ne s'étonne de rien,"* and his adage is, "investigation," not "skepticism."

Nevertheless, though the New Churchman himself in no way is in need of these manifestations, it would be

quite inconsistent for him to say, that others, or that the world at large may not be in need of such manifestations from the spiritual sphere. Acknowledging the exterior truth of facts—many or few—he will be ready to believe that they may and will be subservient to good. He will be the last to venture to question Providence in allowing such phenomena to such or such an extent. He will be the last who would interfere in the Lord's way of doing and conducting his children, unfathomable as this course is, even in its least meanings, to human perception. Are the manifestations dangerous? Then there too will be a power to control, to watch, to stop them. And, what is their danger? Is it not principally the same which befell the bearers of spiritual power in the old Church, who, under the cover of spiritual interests, arrogated to themselves power over the minds and the bodies of the people, and nourished them with phantoms, lies, and deceptions? Now it is evident that these interesting manifestations principally have taken place in countries where liberty is spread and rooted in the institutions, and in the minds of the population. That awful pontifical abuse of spiritual power is not likely ever to spread, either in America or England, to such a dreadful extent as humanity has experienced in former times. Hundreds of vigilant eyes would denounce it, would warn against a priestcraft, which, under spiritual pretences, should aim at domination. Therefore, the manifestations have, in general, been limited to those countries where the freedom of discussion is apt to balance the abuses, and among people prominent for their generous character and disposition.

And if danger there is, how is it possible to secure the progress for humanity on that road of liberty, conducting between the precipices of hell and sin, without such danger? Liberty being essentially required for the Divine aims of creation, abuse will prove unavoidable. If those become mad who choose their own way and faith, we may rescue them and make them sane as far as it is in our power.

But it would be folly to abolish gas or the power of steam because explosions are at hand.

The New Church in its true shape and sense is no sect. It shows clarity, or the *life* of faith, to be the fundamental of spiritual life, and the great condition to be sought after. If charity, or mutual union and forbearance is developed under the auspices of Spiritualism, then its affinity to the New Church is palpable, and its principles are preferable to conventional sectarianism. If the Spiritualists don't acknowledge the Divine Humanity, or the authority of the Gospel, and of the Apostle of the New Church, we may nevertheless join them, as far as the principle of charity is in them. We ourselves don't recognize any mere human authority, but only that of the Lord. If they labor under a want, under an imperfection, this is no reason to repulse them, or to wrap ourselves up in the riches we possess. We should go as far with them as the common aim allows.

It is said that they partially doubt the Divinity of the Word and of the Lord. This may be a sad fault with some of them, and a pity for them, but we are by no means their judges. Could we assist the devil in improving, we would do so, though he could not pronounce our shibboleth. Our duty is, at all events, to show them our love, and to unite with them in their good principles. Is not it already much that even those, who deny the Divinity of the Word, admit the immortality of the soul? Will not this *"a fortiori,"* lead them forward? It is our duty to assist them by such demonstrations of truth, which will find admission to their minds—by fraternal forbearance and benevolence. If they are led astray by delusion and presumption, are we therefore allowed to abandon them, or to reject what is good in them? The new dispensation is no sect as far as it is sincere; but whenever New Church people act and teach in a sectarian spirit, measuring people by their nominal faith, they are only receivers in form, not in reality. Many of those who really are on the way to the New Jerusalem, have never heard or received a word about Swedenborg. Many of them may even ignore the literal teachings of the Gospel, or be unaware of its Divine character. They may, notwithstanding, have found the right way by interior sincerity and the love of truth, and only in Heaven learn who is their God and Saviour! Are we able to judge what disposition for genuine truth is developed in those who even deny the Lord, but under circumstances in which this denial is of no absolute importance, or the result of an imperfect knowledge?

Now, Sir, some of the spirits tell their friends, that in allowing, or producing the spiritual manifestations, the aim of Providence is to bring men nearer each other in harmony and union (charity,) and to convince them of immortality (the first step to genuine faith.) I venture to affirm that next to this beneficial aim, the establishment of a New Church (in spirit and in truth) could not be effected in the sphere of the Old Church, as far as this Old Church has firmly taken hold of the minds, without some such means. These spiritual manifestations may thus be temporarily made subservient to the great aim of doing away with that awful authority of the perverted Church, and deliver a free and enlightened people from the seduction and power of priesthood, under the sway of the old corrupt dispensation. Could this beneficial aim be effected, without a certain opposition to the dogmatic part of the Church, to sectarian orthodoxy? Is there not in every reformatory measure a tendency to go further than reason allows? Is it thus to be wondered at, that the Lord permits a transitory denial of his Divine Personality, in order that his Divinity may not be confounded with the false Christs of the old Church?

In the free American commonwealth, the old creeds



have exercised such an awful power and influence over the minds, that this reaction, even overstepping the legitimate boundaries, may be necessary, without being able effectually to prohibit genuine truth to introduce itself on the levelled ground. Look at France, where much genuine religion is stored up in the minds of the people, but has shown itself, until now, principally by a deep-rooted aversion to all and every positive religion. The abhorrence to what is false, is there the only manifestation of the prevailing love of truth. I consider the spiritual manifestations, and the opposition of Spiritualists to the faith in the Lord and his Word, quite as a providential way of getting rid of ancient errors and of their strongholds, which were inaccessible to the attacks of reason alone. Is reason, without that auxiliary, able to do away with the perversion?

I do not doubt, for a moment, that the true way is to "try the spirits, whether they are from God." I know that those who deny the Lord and his manifestations in the Revelation, are laboring under a sad illusion. But this would not prevent me from investigating manifestations to the whole length of their reality, and with sober thought to join in the experiments and observations, by which the working of the higher powers in the ultimate plane are manifested and explained.

You know that Professor Tafel sympathizes with the exterior working of spirits, manifesting themselves, in the sensual world, though that working may awaken suspicion and doubt. So do the Rev. Achatus Kahl, and our friend, the eminent Wilkinson, in London. Our friend, Le Boys du Guays, is rather acted upon by fear, distrusts the bad consequences of indulging in the manifestations. He may be right in abstaining virtually from all and every participation in them. I agree with him in warning all against the dangers of Spiritualism, because it might bring us under the control of persuasions without our being able to discern how far they may lead us astray. But this is no reasonable motive for not investigating the matter, or for not acknowledging the facts and the benefits derived from them, or for not treating the Spiritualists with charity and good feelings.

Yours, affectionately,

DICKINSON HOLMFELD.

To Rev. G. Bush, Professor, New York.

#### PERCEPTION WITHOUT THE EXTERNAL SENSES, ETC.

MR. EDITOR:—On the subject of Mr. Mansfield's mediumship, I should like to say a word. He is one of that class of human beings more and more common every year, in whom is developed the wonderful power of perception, without the use of the external organs of sense. In a knowledge of facts relating to this branch of physiological science the Cambridge savans are sadly deficient.

That Mr. Mansfield can read correctly the contents of a note enclosed in two strong, thick, sealed envelopes, without opening the package, I know from personal observation. This power of knowing without the medium of the external organs of sense is a capacity of human nature, more often developed than is generally supposed. The mass of facts on this subject cannot at this day be ignored or despised by any one professing to be conversant with human knowledge. They are common in every parish and village of the country; more than twenty instances of an exercise of this power have come under my own personal observation within the last five years. I am forced by the power of indisputable facts to recognize this wonderful capacity as connected with man, but inseparably linked with the living body. My convictions are, that when the body dies, the man dies, with all his life, sense and power as man. This may be otherwise; all is possible to God; but I can reason only from what I know. I do not deny, but I do not believe.

It is a fact, that the brain can receive correct impressions of external objects without the use of the outward organs of sense. A man can, under certain conditions of his system, describe form and color; in fact, will see an object without its being reflected on the retina of the eye—will hear without the tympanum of the ear receiving the vibrations of air—will smell without the odoriferous particles of matter being in contact with the filaments of the olfactory nerves—will taste a substance without applying it to the delicate sensitive papillae of the tongue and mouth—will describe the qualities of hot or cold, dry or moist, in their correct relation to a particular object, without and independent of the nerves of sensation. The power to do this is inherent to the living body of man.

Mr. Mansfield is subject to two conditions. One I may call his natural, the other his magnetic state. His natural state has consciousness of his own personality and identity, and receives impressions on the brain through the external organs of sense. The other gets impressions independent of those organs, has no idea of its own real personality as Mansfield, and is controlled by whatever idea is in the ascendant for the time being. These two conditions may both act at the same time, or one may act while the other is passive. One condition may or may not be cognizant of the action of the other. His magnetic condition, influenced by the idea of spirit, writes accordingly. His natural condition is deceived, and believes that a spirit is really writing through his hand. A letter is read through the agency of his magnetic condition, which, under the idea that it is the spirit addressed, replies to any questions capable of receiving general answers, or coming within his own knowledge. He cannot go beyond himself, because it is all from himself. The answers will reflect only what knowledge comes within the perception of both conditions. Any thing that Mr. Mansfield does not know in one or the other of these conditions of body and mind, will not be made to appear in the answers written through his hand. Mr. Pierpont has a reply from Dr. Channing, as he supposes; but on the supposition that Mr. Mansfield knows the contents of Mr. Pierpont's letter, the reply is perfectly natural. If the letter had contained special questions, the answers to which could not possibly have been known to any person living but the questioner, and he in a position or condition not liable to be in mental rapport with the medium, such questions would not be correctly answered. To disprove this we must have facts. Such I call upon the advocates of the spirit-theory to produce. The investigation of this greatest question of the age comes within the domain of Natural Science, and should be so considered, and treated accordingly. The people care but little about the sentimentalisms of Spiritualism until they are first convinced of the reality of spirits.

INVESTIGATOR.

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot hear them now."—Jesus.

BOSTON, SATURDAY, NOVEMBER 21, 1857.

### THE GRAND CATHOLICON.

The world has heard much, within a few past years, of various methods of cure for the thousand-and-one ills which flesh is heir to. The "Water-Cure," the "Hunger-Cure," the "Motor-Cure," the "Nutritive-Cure," etc., all have their votaries and doubtless their virtues. But there is another remedial agent, more potent and more universally applicable than all these—or, rather, capable of giving potency to all,—which is not new to our world, though too often under-estimated and forgotten. Its use dates back at least eighteen hundred years, to the days of the Divine Man of Nazareth, and it may, not inappropriately, be styled the "Love-Cure."

If the central element of man's life is love,—if the inmost, vivifying, energizing principle of all being is God, and God is love,—then it follows that this element contains the very essence of all health and vigor, and must be an all-potent agent of re-invigoration to the diseased and the paralyzed. In this principle, indeed, must reside that recuperative force of nature,—that inherent remedial energy, recognized by medical science, without the action of which no external remedy is of any avail. This latent principle within may be aroused and called forth by the warmth of affection from without, just as the hidden forces of the seed buried in the earth are quickened by the warm sunshine and the bland breezes of spring.

Who has not seen the child rescued as it were from the very grasp of death by the power of a mother's love? She pillows it upon her breast; she pours into its diseased and suffering frame the warm tide of her own life, her deathless love; its infantile spirit responds, disease is overpowered, and health returns. Whereas, had that child been thrown among uninterested strangers or unloving attendants, even with the best of external medical skill, who believes it would have survived the attack? An intelligent mother, it has been often said, is the child's best physician. And who has not witnessed cases where the devoted wife has been the saviour of the husband, or the husband of the wife,—the brother of the sister, or the sister of the brother—when disease has invaded the household, and the battle of life has been almost yielded? Where is the physician who does not repose more confidence in an intelligent and loving nurse, than in all the specifics of materia medica, administered by the hands of the unfeeling and the selfish?

And you, reader, when pain and anguish have wrung your brow, or the life-lamp has burned dimly in its socket, have you not always longed for some tender, loving hand to be laid upon your head, or to take yours in its grasp? Have you not yearned to be pressed, as in the days of your childhood, to some throbbing breast, warm with an out-gushing affection? And have you not felt that such medicine would be more ease-imparting, life-giving and healthful than all the contents of all the apothecaries' shops in the land?

More especially does this mode of treatment seem applicable in diseases of a negative and chronic character, which indicate a want of vital energy. In fact, it is a question well worth considering, whether many diseases of this nature have not their origin solely or mainly in the lack of love. The spirit whose inmost energies are ever kept in full play by the impulses of an overflowing affection, is itself a fountain of life and of health, and has power to repel the inroads of disease; and the spirit also which is ever encircled and overshadowed by a holy, unselfish love, is thereby protected and defended as by a wall of fire around about it.

But alas! how many of humanity's children know nothing of such protection! How many are incapable of affording it to those around them! How many of these unloving and unloved ones, with starved and cadaverous countenances, do we meet daily in the thoroughfares of the great city! In such, the spirit, chilled and repressed like a plant in December, has become paralyzed, and has shrunk back to its inmost recesses, surrendering the body to the attacks of a thousand foes. Says a recent writer, "Love can bring out the spirit from its inmost recesses, where disease may have driven it, and set in circulation the dormant blood, infusing motion, life, heat and vigor throughout the human system."

Of all men, then, the physician should be a man of large heart, and boundless sympathies. He should be able to take a parental interest in every suffering child of humanity to whom he is called to administer. His looks, his words, the tones of his voice, and more than all, the magnetism of his person, especially as imparted through his hands, should be pervaded and made salutary by a pure, unselfish, Godlike love. We have fresh in memory, though it occurred years ago, a striking instance of a deleterious effects upon a sensitive organism, of a visit from a harsh and irritable man, though reputed a skilful physician, who at the time was under the influence of vexation and anger. His very touch seemed poison; and a long and dangerous illness ensued, where health ought to have been the speedy result.

But not only should the professional physician be a loving man, but all who undertake to care for the sick should be such as are actuated by affection, and not by the hope of pecuniary reward, or any selfish consideration whatever. On those who are immediately and constantly around the sick, and thus continually imparting their magnetic influences, far more usually depends than on the transient visits of the physician. Hence nurses for the hospital and the sick-room should never be those merely who can be hired for pay; but they should be such as feel a strong and deep interior attraction for this very employment—those who love, above all things else, to bend over the sick and suffering,—and moreover, if possible, those who can feel, for the time at least, a personal interest in the objects of their care. There are these, in almost every community—true "Sisters of Charity" and "Brothers of Mercy," who have been, both by nature and "grace," fitted for this special work. The church of the past has recognized in her institutions the proper function of such; and the church of the future will call out their services on a more enlarged and enlightened scale.

Considering, then, its potency, its relation to the springs of life in man, its universality of application, and its indispensability in a large class of cases, we think that love—outgushing, pure, celestial love,—is fairly entitled to be considered the grand catholicon, the universal curative, of man's physical disorders.

But this is not its only nor its chief application. Our main design was to present the "Love-Cure" as the only and the sure remedy for the moral and social diseases of man.

If there is at the basis of man's being a germ of Divinity, a spark of the Great Father-Soul whose essence is love, then it is obvious that in proportion as that germ is warmed into life and expansion, or that spark kindled into an all-pervading glow of Divine Love, so will the image of God be manifested in all its perfection, and the disorders and evils of man's external nature be overcome and eradicated. Now the germs of virtue and goodness in the human being can be no more scolded and hated into growth and development, than can the flower-seeds in earth's bosom be stormed and frozen into life and beauty. The very opposite treatment, and that alone, can accomplish the desired result. The latent spiritual regenerating energies which lie enfolded in this inmost germ,—sometimes buried almost undiscoverably beneath the clouds of materialism or the mire of sin,—must be appealed to and drawn forth; but the Divinity within will respond only to Divinity from without. Here, in a nutshell, is the whole philosophy of "Regeneration by the Holy Spirit." Here is the secret of the divine and saving power manifested through Jesus of Nazareth.

"T is love alone that sanctifies and saves,  
Teaches through truth, works through benevolence,  
And, by degrees, removes the cause of crime,  
By quickening latent powers within the soul,  
Which love alone can quicken, while with sweet  
And patient care the suffering form is nursed,  
And its disorders limited. God's love,  
Flowing through man's sweet pity, hath no bound;  
'T is adequate all natures to restore."

So sings Pollok from the Higher Life, in the "Lyric of the Golden Age."—Pollok, once the stern Calvinist, who

"—left the lower earth,  
Thinking mankind round reprobate, sin-cursed,  
Black as perdition, from the mother's womb;  
The greater part doomed to an endless hell:  
But woke to realize that Mercy lives  
And reigns omnipotent wherever God  
Hath made an earthly footstool for his throne,  
Wherever suns blaze on the steep of day  
Or spirit-spheres their spiral rings unfold."

and his new song of redemption meets a deep and authoritative response, reader, from your soul and mine, however hard and long we may have striven to believe a harsher and less hopeful creed.

The reformer, then, who would do anything for the cure of man's moral and social maladies, should, like the physician for the body, be a man of boundless love. A great intellect, external wisdom, ability to trace the causes of evils, to point out remedies, to devise faultless schemes of social re-organization,—all these are not enough. There must be also the great heart, moved by unselfish but yet all-powerful impulses, ready to sacrifice personal ease, comfort, all worldly possessions, yea, even life itself, for the good of man. Those who are seeking a "better social state" for merely selfish purposes, that they may enjoy more of personal ease and the goods of this life, will never find it. Those who deify self, and push the doctrine of "Individual Sovereignty" to the extreme of selfish isolation, can never arrive at a true Society. Selfishness always defeats its own end. "He that seeketh his life shall lose it; and he that loseth his life shall find it," is but the paradoxical statement of a truth which has its foundation in the nature of things.

Love, then—self-abnegating, Christ-like, all-conquering Love—is the grand panacea for all earth's ills. Reader, let us seek it, cherish it,—bring our own hearts more and more fully under its energizing, regenerating power, as it flows earth-ward from the great Central Heart, through the mediatorial or angel-world. So shall we become healed and saved ourselves, and in the same proportion be physicians and saviours to both the physically and the morally weak and suffering around us.

"The renovation of the world through love,  
Is the great purpose of the Father-Soul!  
For this all laws together move in one,  
For this all heaven-born spirits act as one,  
For this all streams of thought converge in one,  
For this the Seraphim in glory wait,  
As once to greet Messiah, manger-born."

#### REPLY TO "INVESTIGATOR."

(See left-hand column on this page.)

Our correspondent "INVESTIGATOR," whom we have known for years as an intelligent and persevering inquirer in relation to the modern phenomena, bears unequivocal testimony to Mr. Mansfield's power of ascertaining the contents of letters, without the use of the external organs of sense; and hence to his honesty,—though he thinks his "natural condition" is deceived by his "magnetic condition." He, however, does not believe in the existence of spirits, or that man has a spiritual and immortal nature; and states his theory of mediumship, or mode of accounting for the claim to a spiritual origin which attaches to the answers. His theory is ingenious, but to us it seems liable to very grave difficulties.

In the first place, it is little short of a contradiction in terms to say, that the power of perception without the use of the bodily organs of sense is a "power inherent to [in] the living body of man." After affirming that the body does not perceive, through the special organs formed for that very purpose, with what propriety can it be maintained that the body does perceive at all in the cases specified? Is it not clearly, by our correspondent's own showing, something beyond and superior to the body, which thus knows and acts beyond the body's reach and independently of it? When, therefore, he asserts that the wonderful capacity manifested by Mr. Mansfield and others is "inseparably linked with the living body," he not only asserts what he does not know, but what is plainly improbable in the light of what he affirms he does know. He may call this capacity a "power," or a "magnetic condition," if he chooses; but so long as he invests it with the attributes of power, will, and intelligence—the capacity of knowing and acting independently of the corporeal organs—he might just as well use the common term and call it spirit, for that is what he means. It is Mr. Mansfield's spirit, or some other, that thus perceives independently of the bodily organs. And if this "power," "magnetic condition," or spirit, can know and act independently of the corporeal body while that body is living, what is to hin-

der its continuing to know and act after that body has dissolved?

Here, then, in the very facts our correspondent presents, we have presumptive evidence that when the body dies, "the man, with all his life, sense, and power as man," does not die.

Again, our correspondent concedes that this "magnetic state," in Mr. Mansfield's case (which "state" he admits has the power of knowing, thinking, and of writing out its thoughts), has no idea that it is Mansfield, but on the contrary evidently has an idea or consciousness that it is somebody else—that is, a distinct spirit—often laboring hard to substantiate that idea. This is not the case with mere clairvoyants, who manifest no consciousness of a distinct personality, but claim to perceive of themselves. Now, we submit that this fact in regard to Mr. M. is of itself strong presumptive evidence that in his case it is somebody else. It is not easy to believe that there is, within man, a part of himself, which is capable of thus setting up a fictitious personality, and ignoring its real self-hood, and deceiving the real man. It is, at least, quite as easy to credit the claim of this second personality, that it is a distinct individual intelligence. And when, in addition to this claim, this second personality gives evidence of possessing knowledge beyond what the medium has acquired, then the proof seems conclusive that it is a distinct personality.

Our correspondent avers that the answers given through Mr. M. do not "go beyond himself." We cannot affirm to the contrary, of our own knowledge in his case—since the only answers we have obtained through his mediumship might have been originated by himself. But we have been informed of cases where answers have been communicated of a character alleged to be clearly beyond his knowledge. Those who are in possession of such facts would do well to communicate them to the public, as "Investigator" suggests. We would say, however, that we have repeatedly had, through other mediums, communications precisely meeting "Investigator's" demand, that is, giving facts beyond their own knowledge, and which they could not be supposed to have obtained by mental rapport with any one in the earth-life. If our correspondent has met nothing of this kind in his own observations, we think there is much yet before him to be learned, and hope he will still continue to be an "Investigator."

#### EDITORIAL OMNISCIENCE.

The organ of Anti-Spiritualism in this city still grinds away at the tune of "fraud and imposture," with little variation, but much prolongation. In its issue of the 11th inst., we find Mr. Mansfield's name and our own freely used through a column and a half of petty quibbles and perversions, which further illustrate to what smallnesses a University Professor can descend in endeavoring to maintain a bad cause. But we fear our readers are already wearied with what has been presented them of a similar character; and we therefore refrain from quotations, except on a single point. It will be recollected that we replied to some questions addressed us through the *Courier*,—relating to a communication published in the *Banner of Light*, a letter received by Mr. Pierpont, the Menander "doggerels," and Hume's spirit-hand,—by saying that we had not sufficient knowledge of either of these matters to have any opinion respecting them.

This reply is pronounced "a very extraordinary confession";—it is enlarged on at some length, and from it is deduced the following conclusion:

"If this be so, then he is culpably negligent of his duty as a guide of public opinion, and a teacher of the new revelation of which he has assumed the defence. If he does not know enough to have an opinion on these matters, it is time he did."

If it is an editor's duty to be "a guide of public opinion" in matters beyond his knowledge, or to assume to know what requires scarcely less than omniscience and omniscience, we freely confess our deficiency. We are aware that some editors and other writers are in the habit of pretending to knowledge little short of universality and infallibility; they will make most positive assertions relative to matters transpiring in their absence, and pronounce sweeping charges of wickedness and crime against individuals and whole classes of the community. But we do not feel called upon to follow their example.

Our belief in, or rather knowledge of, the reality of spirit-intercourse is not based upon what appears in any Spiritualist newspaper; it does not depend in the least upon the soundness or unsoundness of Mr. Pierpont's convictions; it is quite independent of the genuineness of Mr. Mansfield's, or Mr. Hume's, or Mrs. Conant's mediumship. It rests upon proofs, clear, positive and demonstrative, personally observed and experienced mainly at our own fireside, in the sacred circle of our own family. On these matters, and such others as we have satisfactorily investigated, we have opinions, which we are ready to give on all proper occasions. We do not, however, consider our opinions as a "guide" to others, in any such sense as to relieve anybody from the responsibility of personal investigation; but rather as incentives and directives to investigation on their part, in order that they may arrive at similarly positive knowledge for themselves.

To pronounce upon what transpires in the presence or through the instrumentality of Mr. Mansfield, Mrs. Conant, Mr. Hume, or any or all of the fifty thousand mediums, more or less, in this and other countries, when we are absent and have no opportunity of adequate personal knowledge,—and especially on the *ex parte* representations of an opponent of Spiritualism,—is what we never did and never shall assume. Those who are immediately concerned, and who have adequate knowledge of the facts, must decide for themselves as to each and every evidence of spirit-manifestation on which they stake their faith. If anybody is disposed to regard us as a "teacher of a new revelation," we wish it distinctly understood that we take no responsibility for others' opinions, and ask no one to take any for ours. Each must stand or fall himself; each should believe or know for himself.

This position may seem "very extraordinary" to such editors and teachers as have been accustomed to assume dictatorially the "guide of public opinion,"—nevertheless, it is one which we deliberately chose at the outset, and to which we shall earnestly strive to adhere.

How TRUE!—Lamartine says, "We begin to feel the inanity of existence when we are no longer of use to any person—that is when we are no longer loved."

#### M. L. A. DISCUSSION.

A large and interested audience assembled at the rooms of the Mercantile Library Association, on Tuesday evening of last week, to listen to the discussion of the following question: "Are the so-called Spiritual manifestations to be attributed to Supra-mortal Agency?"

The discussion was opened in the affirmative by Mr. HARDING. The facts of spirit-manifestation, he said, are firmly established; they are acknowledged by men of mind. They are not confined to the few past years; but they extend back as far as the records of the race. Take from the Bible those things analogous to the modern manifestations, and you rob it of its very heart. The facts of the appearance of spirits, and the moving of material objects, similar to what we witness to-day, stand in the Old and New Testaments, and he demanded that whatever argument should be brought to disprove the one should consistently be allowed to disprove the other. He was once a disbeliever in a spiritual existence: he had made an agreement with a friend who was likely to die, that he should manifest himself, if possible, after leaving the body, and that friend had given him evidences of his presence, which he cannot discredit.

MR. McDONALD, on the negative, admitted the facts of Spiritualism, but denied that spirits have anything to do with them. The affirmative were bound to bring proof that would satisfy any man's senses. If a medium in my presence says he sees a spirit, it is no evidence to me, unless I can see him too;—my eyes are as good as his. I know a man who believes himself constantly accompanied by the spirit of one whom he had deeply loved upon the earth; he believed that loving spirit was ministering to him constantly. I do not deny that this is a beautiful belief, but I do doubt its sanity. The speaker here proceeded to paint in ridiculous colors, the picture of the spirit of Tecumseh scratching a medium's back, by which artistic stroke, he succeeded in provoking the laughter of a portion of his hearers, and the disgust of others.

MR. G. S. PIKE replied. A friend of his had told him, since he entered the room, of having seen a table, a few evenings since, elevated from the floor, when no person was within some feet of it, and then caused to descend with such force as to break it. Now there is no known mortal power to produce this effect. The positive testimony to facts like these that men have seen, more than offsets the experience of those like the last speaker, who have not seen them. What men do not see is no evidence. Mr. Pike had known writing mediums to communicate facts with which no one but himself and one in the spirit world was conversant; and, again, things known only to the departed had been thus given, and proved afterward to be true. He charged it upon the negative to explain these things. If they know any law by which they could be accomplished, will they not announce it? Spiritualists are unacquainted with any but the spiritual theory that fully meets the case; and they call upon their opponents, in rejecting this theory, to bring forward any other rational explanation; and when these facts in the mere alphabet of Spiritualism had been accounted for, he had others still to present.

MR. CHAPMAN disclaimed any intimacy with the doctrines of Spiritualism; nevertheless he was ardently opposed to them. When anything puzzled his brain he sought information; and if he could not obtain it he was not accustomed to attribute the inexplicable fact to spirit agency. Spiritualists grant that mediums who are susceptible to spirit influence are also impressible by mortals; he was troubled to know where the mortal influence left off and the spiritual began. He had read in various books about persons in the past manifesting knowledge not put into their minds by education. A certain author speaks of two ignorant servant girls, who, while in a state of epilepsy could speak several languages, the Latin among others. It turned out upon inquiry that these girls had lived, years before, in families where the children had been instructed in these languages; thus they had insensibly acquired a knowledge, which disease had made manifest. It was disease which caused this, and no spirit influence; and he doubted not such things would all be explained on scientific principles.

MR. COLMAN came to the hall with the expectation of seeing the whole fabric of Spiritualism laid in the dust; but its opponents had done nothing toward destroying it yet. They called upon its advocates to prove it to be spiritual, as it claims; he had as good a right to demand of them to explain it on scientific principles as they claimed could be done.

MR. CUSHMAN thought he had sufficient ammunition to blow up Spiritualism, if its advocates would only bring it forward. They made assertions of what they had seen; but that amounts to nothing. In times past there has been testimony that people have seen old women riding on broomsticks through the air; but nobody believes now that they were actually seen. He thought the witnesses to the facts of Spiritualism might be equally mistaken. If they had seen a blind man restored to sight, or one lame from birth made to walk, their testimony would be worth something. They inquire the cause of these manifestations. Why, there are many things yet unexplained;—the Asiatic cholera, for instance; but nobody thinks of attributing it to spiritual influence. But departed spirits are not the only supernatural beings. There is a spirit of darkness, a DEVIL (!) that can possess men and work all these things. He believed that they proceeded from that source. (This was announced with an unctious that showed the speaker was sincere). There is also a Spirit of Goodness that has made the world, a Holy Ghost, a Spirit of Good; and if our friends get anything good, it may be from that source rather than from spirits of men. It remains for them to prove that it is not.

MR. T. G. FORSTER after congratulating the association upon their position in the community, etc., also congratulated all upon the fact that ridicule never yet gained any cause. One of the speakers had selected an isolated case and held it up in a ridiculous light; but that could be done on any question. If that glorious Man whose advent was heralded by the birth of a star and whose dirge was sung by an earthquake,—if he chose as one of his immediate followers a Peter who denied him, and a Judas who betrayed him, how are we to expect that the ranks of Spiritualism, or any other ranks, will be free from unworthy and imperfect members. The allusion to his Satanic Majesty







## Interesting Miscellany.

## MY ANGEL.

BY LYDIA A. CALDWELL.

Since the evening hours have gathered,  
And the morning hours have gone,  
Many a thought have I had, sitting  
In the darkness here alone;  
Many a fair and fragrant memory  
Of a hope which one time fed  
All my other hopes, but long time  
Ere the evening was dead.  
Many a memory of sweet faces  
Which I loved, and which loved me,  
But which were too dear and lovely  
Very long on earth to be;  
Such sweet thoughts as these have crowded  
All my heart and all my brain,  
Such sweet thoughts as ne'er, perchance, will  
People this small room again.

But most fair of all the memories  
Over which my heart has sighed,  
Is the thought of her who loved me—  
Who but loved me, and then died.  
Through the earth she walked, the gentlest  
Of all forms beneath the sun—  
Entered at the heavenly gateway  
When her earthly walk was done;  
And I think among the angels  
She must wear a fairer face  
Than doth any other angel,  
Whate'er be his grace;  
And I think her robe is whiter,  
If with her it do accord,  
Than is any heavenly garment,  
Save the vestment of our Lord.

Many a night, thus musing on her,  
Have the bitter, blinding tears  
Dimmed my gaze, as I strove to  
Look along the backward years;  
And yet blinder, ah! yet blinder  
Were my eyes, when I had seen  
How most desolate and barren  
All my latter life had been—  
When I asked what worthy life-growth  
There had ripened in my soul;  
When I asked what shining promise  
Led me on to any goal.

But to-night upon my spirit  
There has fallen a gentler mood;  
My full cup is not so bitter,  
Life grows beautiful and good.  
Through the open window casement  
Comes the fragrant April air,  
From on high the thick-starred heaven  
Shineth tranquilly and fair.  
Nature's gentle ministrations  
Calm my fevered heart and brain—  
All the hope and all the promise  
Of my life come back again.  
Surely, surely I shall triumph,  
When my loving God hath given,  
For my watching and my keeping,  
Such an angel up in heaven.

Home Journal.

## IT WILL END IN THE RIGHT.

BY GERALD MASSEY.

Never despair, O my brother in sorrow!  
I know that our mourning is ended not. Yet  
Shall the vanquished to-day be the victors to-morrow,  
Our star shall shine on when the Tyrant's suns set.  
Hold on! though they spurn thee, for whom thou art living  
A life only cheered by the lamp of its love:  
Hold on! Freedom's hope to the bounden ones given;  
Green spots in the waste wait the worn spirit-dove;  
Hold on—still hold on—in the world's despite,  
Nurse the faith in thy heart, keep the lamp of God bright,  
And, my life for thine! it shall end in the Right.

What though the Martyrs and Prophets have perished?  
The Angel of Life rolls the stone from their graves:  
Immortal 's the love and the freedom they cherished,  
Their faith's triumph-cry lifts the spirit of slaves!  
They are gone—but a glory is left in our life,  
Like the Day-god's last kiss on the darkness of Even—  
Gone down on the desolate seas of their strife,  
To climb as star-beacons up Liberty's heaven.  
Hold on—still hold on—in the world's despite,  
Nurse the faith in thy heart, keep the lamp of God bright,  
And, my life for thine! it shall end in the Right.

Think of the wrongs that have ground us for ages,  
Think of the wrongs we have still to endure!  
Think of our blood red on history's pages;  
Then work, that our reckoning be speedy and sure.  
Slaves cry unto God! but be our God revealed  
In our lives, in our works, in our warfare for man;  
And bearing—or born upon—Victory's shield,  
Let us fight, battle-harnessed, and fall in the van.  
Hold on—still hold on—in the world's despite,  
Nurse the faith in thy heart, keep the lamp of God bright,  
And, my life for thine! it shall end in the Right.

## THE SPIRIT-WORLD.

There is a world where every loveliest thing  
Lasts longest; where decay lifts never head  
Above the grossest forms, and matter there  
Is all transparent substance; the flower fades not,  
But every eye puts forth a fragrant light,  
Till by degrees the spirit of each flower,  
Essentially consuming the fair frame,  
Refines itself to air.  
The beautiful die never there; Death lies  
A dreaming; he has nought to do; the babe  
Plays with his darts.

Bailey.

## THE DEATH OF MAHOMET.

During the last illness of Mahomet he expressed undoubting confidence in the favor of God, and often repeated consoling messages brought by the angel Gabriel, who was said to visit him every day and night. The only child he had left was Fatima, who had married her cousin Ali. He manifested the strongest affection for them, fervently blessed them and their children, and charged Ali to be always kind to his family. He had previously declared that the Angel of Death would never be allowed to take his soul from the body till he received permission from himself. Gabriel informed him that the angel was now in attendance, and would either take him, or go away, whichever he chose, adding: "Verily, the Most High is desirous to meet you;" whereupon Mahomet replied: "I have finished my mission, and am ready to join my fellow prophets in Paradise. Oh, Angel of Death, execute your orders!" He died with his head reclining in Ayesha's lap. His last broken words were: "Oh God—pardon my sins—yes, my companions—I come."

Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for every thing. This he offers you, inadvertently, in his words. He who has a superlative for every thing wants a measure for the great or small.—*Lavater.*

Wholesome sentiment is rain, which makes the fields of daily life fresh and odorless.

## ANCIENT ORACLES.

The ancient Oracles form one of the most interesting subjects that claim the attention of antiquarians. They were to the Greeks, what prophecy was to the Jews. Diversities of opinion, with regard to their character, have prevailed ever since the early simple faith in their divine origin became obscured. Some maintain that they were the contrivance of unscrupulous imposture; others, that they were the work of the devil, or of numbers of devils; while a few, more liberal and sagacious writers of modern times, attribute to them a degree of the same power which in all ages has manifested itself in prophecy, miracles, or magic.

That there is such a power in man, all history, all experience teaches. No nation exists, but believe in it, or that has not at least preserved, in its religion or traditions, the fossil remains of a faith in that power. Though the faith may be dead, there is sufficient evidence that it was once alive. Even the glimmering twilight-spirituality of the savage reveals the dim, unrefined, awe-inspiring image of the Great Spirit, who speaks through the physician and the seer. And in modern society, every individual is acquainted with instances of prophetic dreams and presentiments which attest the existence of some faculty of the soul, more sensitive and subtle than even reason itself. Admitting the truth of this principle, light is thrown upon the seeming mysteries of magic, witchcraft, astrology, clairvoyance, second-sight, divination, which the puzzled brains of philosophers have vainly attempted to explain.

The name Oracle was given both to the revelation, and the locality where it was made. In the palmy days of Greece, these localities were numerous. There were more than twenty Oracles of Apollo, alone; of which that at Delphi was the most famous. The history of this is curious. Some shepherds driving their flocks near a spot where smoke issued from the ground, perceived that the animals were thrown into convulsions by it; and persons becoming subject to its influence, received a similar physical effect, together with the power of prophecy. This smoke was probably nothing more than some exciting gas, which produced that abnormal condition favorable to the exercise of the spiritual faculties. But as the ancients attributed every marvellous circumstance to an immediate divine agency, the smoke was held sacred, and the Oracle of Apollo erected over the spot. In the innermost sanctuary was a golden statue of the god; before which a perpetual fire of fir-wood burned upon the altar. Over the chasm of the issuing stream of sacred smoke, was placed a tripod, upon which the pythia of the Oracle was seated whenever the god was to be consulted. The gaseous influence threw her into a delirious, trance-like state, during which her utterances were carefully written down, and preserved as the will and wisdom of the god. These utterances were originally in verse. The celebrated *hexameter* was, according to some accounts, the invention of the first pythia. Doubtless many of the oracular responses, especially in later times, when the original faith had lost its purity, were nonsensical and deceptive. But the reliance which was placed upon them by the best and greatest men of antiquity, sufficiently shows their primitive truthful and elevated character. There was a time when no colony was founded, no war declared, no great enterprise, whether public or private, political or religious, undertaken, without first consulting the Oracle. Heroes and princes sent piously to Delphi to learn the will of the god. If their designs were good, the answers were always true and intelligible; but if evil, the response took the form of a riddle, out of which could be construed what would urge the wicked on to their own destruction. But the time came when Greece was enslaved, and the Oracles were consulted only upon such frivolous pretenses as lead low-minded inquirers to fortune-tellers and mesmeric subjects, in our own times; then the poetry of the Oracle became prose, its dignity degraded, its truths more trick; the wise lost faith in it, and Christianity coming, swept its last vestiges away.—*True Flag.*

THE BUG-A BOO.—Every one, in his infancy, has heard of the "bug-a-boo," or the "boogery;" but perhaps he may not know how that intangible, imaginary monster came to exist in nurseries. In 1601 a Frenchman named Boguey—pronounced "Boogey"—was appointed to hunt out and punish witches in the province of Burgundy. So great were the atrocities perpetrated under this authority, that every family lived in terror of the witch inquisition, and after a while his name was invoked to frighten children. His superstitious cruelty has secured him an immortality, and his name will be an object of terror after that of the great Cardinal Richelieu shall have been lost in the multiplied pages of history.

SINGULAR HALLUCINATION.—Mr. Francois Ange, a wealthy planter from Louisiana, arrived in this city yesterday, en route for Europe, where his friends are taking him for the purpose, if possible, of dispelling a singular hallucination, or species of insanity with which he is afflicted. Two years ago he took it into his head that his pedal extremities were paralyzed, and although assured by eminent medical practitioners that his understandings are as firm and strong as they ever were, he insists upon being carried about like a child, and not even an alarm of fire in his residence could induce him to hazard a perpendicular position. It is said that he is perfectly sane upon all other matters.

This reminds us of an anecdote we have heard of the celebrated Dr. Watts, who was at one time taken with a similar flight of fancy, only that the Doctor imagined himself a teapot, and no persuasion could induce him to enter a narrow passage, for fear, as he expressed it, of knocking off the spout.—*Cincinnati Commercial.*

THOUGHTS BY A PHILOSOPHER.—If self-knowledge be a path to virtue, virtue is a much better one to self-knowledge. The more pure the soul becomes, it will, like certain precious stones that are sensible to the contact of poison, shrink from the fetid vapors of evil impressions. Pursuit of earthly pleasures makes us as earthly-minded as engrossment in business. We would rather discover truth than hear it.

RIDICULE AND TRUTH.—He who brings ridicule to bear against truth, finds in his hands a blade without a hilt.

It is easy to look down on others; to look down on ourselves is the difficulty.—*Lord Peterborough.*

## WONDERS OF ELECTRICITY.

DAGUERREOTYPES BY LIGHTNING.

What stupendous mysteries wait to be solved, connected with that semi-spiritual fluid which we call electricity. The telegraph, the pride and wonder of the nineteenth century, is perhaps but the first step on the ladder of electric discoveries, whose termination it is impossible to conceive. Having harnessed the Sun to help the artist in his daily toil, may we not yet want a quicker workman, and hence bring electricity to the task of painting our portraits. The following facts, recorded by the *New York Post*, seem to point in that direction; and the restless, prying spirit of man will yet find their solution. The thrift of Yankeeedom will one day make this mysterious property of the lightning turn a dollar for him:

A country woman has recently arrived in Paris from the department of Sene-et-Marne, who should be presented to the Academy of Sciences. This woman was a short time ago watching a cow in an open field, when a violent storm arose. She took refuge under a tree, which, at the instant, was struck by lightning; the cow was killed, and she was felled to the earth senseless, where she was found soon after. Upon the removal of her clothing, the exact image of the cow killed by her side was found distinctly impressed upon her bosom.

This curious phenomenon is not without precedent. Dr. Franklin mentions the case of a man who was standing in the door of a house in a thunder storm, and was looking at a tree directly before him, when it was struck by lightning. On the man's breast was left a perfect daguerreotype of the tree.

In 1814 a magistrate and a miller's boy were struck by lightning near a poplar tree, in one of the provinces of France; and upon the breasts of each were found spots exactly resembling the leaves of the poplar.

At a meeting of the French Academy of Sciences, January 25, 1847, it was stated that a woman of Lumbago, seated at a window during a storm, was suddenly shaken by some invisible power. She experienced no inconvenience from this, but afterwards discovered that a blossom, apparently torn from a tree by a lightning stroke, was completely imaged upon one of her limbs, and it remained there till her death.

In September, 1815, the brigantine *Il Buon Servo* was anchored in the Armire Bay, at the entrance of the Adriatic Sea, where she was struck by lightning. In obedience to a superstition, the Ionian sailors had attached a horseshoe to the mizenmast, as a charm against evil. When the vessel was struck, a sailor who was seated by this mast was instantly killed. There were no marks or bruises upon his person; but the horse shoe was perfectly pictured upon his back.

A Spanish brigantine was once struck in the Rade de Zante. Five sailors were at the prow, three of them awake and two of them sleeping. One of the latter was killed, and upon undressing him, the figures 44 plain and well formed, were found under his left breast. His comrades declared that they were not there before his death, but their original was found in the rigging of the vessel. But the most singular facts connected with this affair are set forth in the report of the physician, Dieapulo, who says:—"After undressing the young sailor, we found a band of linen tied about his body, in which were gold pieces and two parcels done up in paper. The one on the right side contained a letter from Spain, three guineas, and two half guineas; the other, a letter, four guineas, a half guinea, and two smaller pieces. Neither the pieces, the paper nor the linen presented the least appearance of fire. But upon his right shoulder were six distinct circles, which preserved the natural color and appeared as though traced upon the black skin. These circles, which all touched at one point, were of three different sizes, and exactly corresponded with the gold pieces in the right side of his belt."

## ANGELS.

Thomas Aquinas, the celebrated scholastic divine who flourished over two centuries since, composed three hundred and fifty-eight articles on angels, of which a few of the heads are here culled for the reader:—

He treats of angels, their substance, orders, offices, natures, habits, &c.,—as if he himself had been an old experienced angel!

Angels were not before the world!

Angels might have been before the world!

Angels were created by God. They were created immediately by him. They were created in the Empyrean sky. They were created in grace. They were created in imperfect beatitude. After a severe chain of reasoning he shows that angels are incorporeal compared to us, but corporeal compared to God.

An angel is composed of action and potentiality; the more superior he is, he has the less potentiality. They have not matter properly. Every angel differs from another angel in species. An angel is of the same species as a soul. Angels have not naturally a body united to them. They may assume bodies; but they do not want to assume bodies for themselves, but for us.

The bodies assumed by angels are of thick air. The bodies they assume have not the natural virtues which they show, nor the operations of life but those which are common to inanimate beings.

An angel may be the same with a body.

In the same body there are, the soul formerly giving being, and operating natural operations; and the angel operating supernatural operations.

Angels administer and govern every corporeal creature. God and angel, and the soul are not contained in space, but contain it.

Many angels cannot be in the same space.

The motion of an angel in space is nothing else than different contacts of different successive places.

The motion of an angel is a succession of his different operations.

His motion may be continuous and discontinuous as he will.

The continuous motion of an angel is necessary through every medium, but may be discontinuous without a medium.

The velocity of the motion of an angel is not according to the quantity of his strength, but according to his will.

The motion of the illumination of an angel is three fold, or circular, straight and oblique.

Every man who commits a trespass is the prisoner of justice so soon as he hath done it.—*Plutarch.*

## IDEAS OF WOMEN.

Charles Lemesle.—Most of their faults women owe to us, whilst we are indebted to them for most of our better qualities.

Daniel Sterne.—Most women are endowed with such naturally endearing charms that even their very presence is generally beneficial.

Madame de Stael.—Love, in a woman's life, is a history; in a man's, an episode.

Udierot.—There exists among women a secret tie, like that among priests of the same faith. They hate each other, yet protect each other's interests.

Stahl.—No woman, even the most intellectual, believes herself decidedly homely. This self-deception is natural, for there are some most charming women without a particle of beauty.

Octave Feuillet.—Providence has so ordained it that only two women have a true interest in the happiness of a man: his own mother and the mother of his children. Besides these two legitimate kinds of love, there is nothing between the two creatures except vain excitement, painful and idle delusion.

Dulcos.—Great and rare heart-offerings are found almost exclusively among women; nearly all the happiness and most blessed moments of love are of their creating, and so also in friendship, especially when it follows love.

Madame Fee.—A woman frequently resists the love she feels, but cannot resist the love she inspires.

J. J. Rousseau.—Men can better philosophize on the human heart, but women can read it better.

Michelle.—It is a universal rule, which, as far as I know, has no exception, that great men always resemble their mothers, who impress their mental and physical mark upon their sons.

## NOT AFRAID OF HIM.

From the subjoined anecdote, (old, but good,) it would appear that the devil is not constructed on strictly scientific principles. There must be a screw loose about him, somewhere:—"Cuvier was a good deal of a wag. He didn't believe in the existence of spirits, and was wholly free from timidity. Some ways, on one occasion, planned an attempt to frighten him. One of their number, dressing himself in hides, hoofs, and horns, after the most approved fashion in which his Satanic majesty is portrayed, met him during his evening walk in the garden. 'Who are you?' asked Cuvier. 'The devil,' answered a deep, sepulchral voice, proceeding from the 'presence.'—'Well, what do you want with me?'—'I have come to eat you up.'—Cuvier stepped back a few paces, eyed the figure from head to foot a moment, then said, slowly and meditatively, 'Umph; horns—horns, hoofs; granivorous—it can't be done!'—And he quietly resumed his walk, while the devil made the best of his way out of the garden."

## "THEM PLAGUY INDIANS."

An old woman who lived near the frontier during the last war with Great Britain, and possessed a marvellous propensity to learn the news, used frequently to make inquiries of the soldiers. On one occasion she called to one of those defenders of our rights, whom she had frequently saluted before:

"What's the news?"

"Why, good woman," said he, "the Indians have fixed a crow-bar under Lake Erie and are going to turn it over and drown the world?"

"O, mercy, what shall I do?" and away she ran to tell her neighbors of the danger, and inquire of her minister how such a calamity might be averted.

"Why," said he, "you need not be alarmed; we have our Maker's promise that he will not again destroy the world by water."

"I know that," returned the old lady, hastily; "but he's nothing to do with it; it's them plaguy Indians."

A YANKEE'S IDEA OF ETERNITY.—An orthodox Yankee expresses himself as follows concerning eternity:—"Eternity? why, don't you know the meaning of that word? Nor I either, hardly. It is forever and ever, and five or six everlasting atop of that. You might place a row of figures from here to sunset, and cipher them up, and it would not begin to tell how many ages long eternity is. Why, my friends, after millions and trillions of years have passed away in the morning of eternity, it would be a hundred thousand years to breakfast time."

A little child in church observing the minister to be very vehement in his words and gestures, cried out, "Mother, why don't they let the man out of the box?"

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